3: Mukherjea O. Y-4,5 (ca. 1933-1939) 1962
AW42 Santal AW42

142
291
301
302
411
• 516

[End Plate 1]

A Santal Couple

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Photo: Mayurbhanj State

3: Mukherjea O, Y-4, 5 (ca. 1933-1939) 1962
AW42 Santal AW42

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291
302

Santal Physical Types [Page 49]
Photo : Mayurbhanj State

142
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[End Plate 2] Santal Girls of Modern Times
[Page 49]
Photo ; Indra K. Chatterjee

3: Mukherjea O. Y-4,5 (ca. 1933-1939) 1962
AW42 Santal AW42

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[End Plate 3]

Washing Clothes [Page 64]

Photo. Tilak Bandopadhyay

3: Mukherjea . O. Y-4, 5 (ca. 1933-1939) 1962
AW42 Santal AW42

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Winnowing Corn

Photo : Tilak Bandopadhyay

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[End plate 7]

3: Mukherjea O. Y-4, 5 (ca. 1933-1939) 1962
AW42 Santal AW42

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Santal Reapers

Photo : D. S. Nahar

[End Plate 8]

4: Biswas D, E-3, 4 (1931-1945) 1956
AW42 Santal AW42
SANTAL PARGANAS

583 584 **Nirbolok Bapla**: This form may be said to be the female variety of 'Itut'. A girl, who cannot get a man whom she likes in the regular way, takes a pot of rice-beer (pachawee), enters his house and insists upon staying there. They do not adopt any physical force to expel her from the house. It is said to be quite fair and usually effective to throw red pepper on the fire as by inhaling the smoke she is compelled to run away, but if she passes this endurance test without leaving the house, she is held to have won her husband and the family is bound to recognize her.

586 **Divorce**: Divorce is a common sequel to Santal marriage and is granted at the wish of either husband or wife. Following are the grounds for which the Santal men and women demand divorce. The husband can demand divorce if his wife is proved to be a witch, or is sexually immoral and if she does not obey him or lives all the time in her father's house. The wife can claim divorce if her husband cannot supply her with sufficient food, clothing, ornaments, etc. Sterility is also an important ground for divorce. The one who wants a divorce is expected to bear the expenses. In case the husband seeks divorce he cannot claim the bride-price originally paid and also has to pay a fine of Rs. 5 and give the woman a piece of cloth. If, on the other hand, it is the wife who demands divorce without just cause, her father has to refund the bride-price to her husband. If adultery is proved against her the co-respondent is called a thief and has to pay Rs. 60 as fine. If the man is guilty, the bride-price is forfeited. The divorce is effected in the [516] presence of the assembled villagers in the following

4: Biswas D, E-3, 4 (1931-1945) 1956
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SANTAL PARGANAS

way : the husband is made to stand facing the sun on one leg (generally the left). He has a cloth round his neck each end of which is held in the hand along with three sal leaves. Then taking the name of Sin-Bonga he tears the sal leaves in token of separation and upsets a brass pot full of water. This is repeated by the wife also.[1]

Birth and Naming Ceremony : When the Santal woman becomes pregnant, she and her husband observe certain taboos. The husband during his wife's pregnancy never kills any animal, nor participates in any funeral ceremony and does not come in contact with any dead body. The pregnant woman during the evening very rarely comes out of the house, she never crosses any streamlet, she does not weep when any death occurs of her relations. On the day of the moon-eclipse she does not come out of the room. She should not sit on the verandah with her hair or her cloth hanging down on the courtyard side. All these taboos signify that the Santals have a strong belief that malevolent spirits or witches do mischief to the pregnant women.

The Santals believe that after ten months the women give birth. When the labour pain starts the pregnant woman is confined in a room, which is generally a corner of the house or a portion of the verandah partitioned with bamboo and leaves. At birth, an experienced elderly woman of the village or of the adjoining village officiates as midwife. No one is allowed to remain there except one or two female relatives of the pregnant woman. After birth, the umbilical cord is

[1]There is a belief that if the sal leaves are not fully torn or the lota not wholly emptied then the couple must again come together.

4: Biswas D, E-3, 4 (1931-1945) 1956
AW42 Santal AW42
SANTAL PARGANAS

[facing p. 219]

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Parganait
MR. SAKRAM HEMBROM
and his family (*Christian*)

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Assistant to the Parganait
DESH-MANJHI
(*Christian*)